

at 1s. 6d. each, and four shillings and six pence were spent for three quires of writing paper at 1s. 6d. per quire. In other words, the cause of education was promoted by the expenditure of \$3.30 for books and writing paper, and \$529.12 for provisions and clothing. How absurd! We recall the rebuke administered to Falstaff: "O, monstrous! but one half-penny worth of bread to this intolerable deal of sack!"

The parallel columns above suggest the idea that a hat and spelling book went together in the distribution to the natives in much the same way that a chromo and a newspaper have been associated in more recent times.

However, there is abundant evidence to prove that Frederick Dibblee was sincerely anxious to promote the well-being of the Indians—by whom he was much beloved. He made considerable progress in the Indian language, and was able to converse with them quite readily.

It is a little amusing to read in the annual report of the S. P. G. for 1792, that in order to help Mr. Dibblee in his work of educating and Christianizing the Indians, "the Society have furnished him with a quantity of Indian prayer-books, published by the late excellent Col. Claus." The point of the joke consists in the fact that these prayer-books were in the *Iroquois* dialect, which was quite unintelligible to the Maliseets of the St. John who belong to the Alogonquin family, which differs very materially in language from the Iroquois.

It would appear from Mr. Dibblee's annual returns that the Indians displayed the same lack of fixity of purpose as regards the benefits of education that has ever been one of their prominent characteristics. The names of the scholars enrolled in the school were perpetually changing.

The weak point in the Indian character referred to has persisted even to the present day. Sixty years after Mr. Dibblee's first attempt to establish an Indian school at Woodstock, there was an Indian school at the French village (ten miles above Fredericton) taught by Mr. M. Neville, at which there was an average attendance of sixteen scholars. In this school many of the little ones had learned to read very nicely, spell very well, and they excelled in writing, as indeed Indians generally do in imitative arts. The inspector, John Davidson, Esq., however, writes in 1852: "The task of instructing them is truly a difficult one, and requires the greatest patience and perseverance. Naturally of an idolent disposition, they are seldom ready for school at the proper time, and the teacher is obliged to go round the village and collect them himself." Mr. Neville found some encouragement in the fact that in the winter season a large number of the older Indians attended and took great interest in endeavoring to learn something of the different branches.

(To be continued.)

For the REVIEW.]

Language.

"The works of God are fair for naught,
Unless the eye—in seeing—
Sees hidden in the thing the thought
That animates its being."

A great deal has been said and written lately concerning the lack of good penmanship in the schools and a much needed reform in progress in the methods heretofore in vogue in teaching that subject. But far above the ability to write legibly and rapidly stands the ability to clothe ideas and thoughts in graceful and beautiful garments. Whether this subject presents more and greater difficulties to the average teacher, I do not know, but the fact that few pupils, even of the academies, can write a respectable business letter much less a literary production, worthy the name, would seem to indicate that this is the case. Even among teachers themselves a correct mode of expression and an easy, graceful style of composition is more of a rarity than one would imagine. I believe that the school board of any of the larger towns will vouch for the correctness of this statement. If it be true that "the teacher makes the school," it is not difficult to understand one, at least, of the causes of this deplorable condition of affairs respecting language.

Jacotot says that "one may teach that of which he is himself ignorant."

It is evidently in accordance with the spirit of Jacotot's maxim that language is taught in the majority of our schools at present, and the success which attends the effort is exactly proportionate to the degree of knowledge of the subject which the teacher possesses. With all due deference to Jacotot's opinion, it is nevertheless true that the teacher who uses incorrect forms of language, interspersed with vulgarism and slang in the school-room, will never be successful in training pupils to use correct English and to clothe it in graceful forms of expression.

The blind have never yet proved themselves competent leaders of the blind—when there happened to be a ditch in the vicinity. The first requisite to the successful teaching of language is that the teacher should himself have a thorough training in English, and should use the very best modes of expression in his constant intercourse with the pupils. Without being aware of it, they will learn to distinguish good and bad forms of language and to select the good by the mere association with one who never permits himself nor them to use any other. As a man's manner insensibly takes the tone of the society he frequents, so will his language bear the impress of that style with which he is brought into constant contact. A scarcely less important requisite to success is that more time should be devoted to the subject. At present the majority of schools devote eight hours a week to arithmetic and one hour a week to composition.

Is it matter for surprise that both teachers and pupils take little interest in the subject and that their progress is of the most limited description?

Another great obstacle to the formation of correct modes of speaking and writing is the tide of abominable trash called "cheap literature," with which the country is flooded.